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THE CHVRCH.

Wanens and Sworne
men:

In the ordinary Visitation of the Right
Worshipfull M. Morgan Wyme, Bachelor of
Divinitie, Archdeacon of Lincolne.

1627.



LONDON,
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The Tenour of the Oath of the Church- wardens and Sworne-men.

YOU shall sweare that vpon due consideracion of these Articles giuen you in charge, you shall present euery such person of or within your Parish, as you shall know to haue committed any offence, or omitted any duty mentioned in any of these Articles; or which are publikeley defamed, or vehemently suspected of any such offence or negligence: So helpe you God, and the Contents of his Gospell.





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Tit. 1.

Concerning Religion.



Hether bee there any abiding or resorting to your Parish, that be known to defend or maintaine any hereticall or schismatical opinions, contrary to the holy Scriptures of God: or do openly or secretly impugne or dislike the publicke worship of God, or the rites and ceremonies now established in the Church of *England*: Or doe affirme the same to be such as godly men may not (with good conscience) approve?

2 Whether be there any in your Parish, which doe affirme that the forme of Gods worship in the Church of *England*, established by Law, and contained in the book of Common Prayer, is corrupt, superstitious, or vnlawfull; or containeth any thing in it, that is repugnant to the holy Scriptures?

3 Whether is there any dweller or sojourner in your parish, that is a maintainer of Popish doctrine; or suspected to keepe schismatical booke, or to fauour any heresie or error?

Tit. 2.

Concerning the Church.

1 Whether your Church be well and sufficiently repaired, the Windowes well glazed, the floores decently paued, seats fit & convenient, the Steeple and Bels kept in repaire, and all things in your Church and Chappell in comely sort, without dust, or any thing that is noysome or vnseemely?

2 Whether haue you in your Church or Chappell, the booke

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of Common-Prayer by the Kings Maiestie confirmed, a Bible of the largest Volume, two Psalters, the Booke of Homilies allowed by authoritie, a fine large Surplice with sleevees, a coffer with three lockes, and three keyes, for the safe keeping of the Register Booke: and the like Chest (with an hole in the upper part thereof) for the almes of the poore?

3. Whether haue you a decent Pew for the Ministers to reade Seruice in, and a comely Pulpit, both of them conueniently placed: A faire Communion Table, couered with silke, or other like stoffe in time of Diuine Seruice, and a faire linnen cloth ouer it, at the administration of the Communion: A faire Communion cuppe of Siluer, with a couer, and a faire standing pot or stoope of Pewter, or purer metall, for the Wine to be set vpon the said Table: A Font of Stone, and that onely to be vsed for Baptisme: And a comely Herse?

4. Whether haue you a Register Booke in Parchment, of them that be Christened, Married, and Buried, from the first yeere of the late Queene *Elizabeth*, vntill this time? And whether every Sabbath day next after such Christening, Marriage, or Burial, the Minister (now in the presence of the Church-wardens) doe therein write the names of the parties, and also the day and yeere of such Christening, Marriage, and Buriall had the weeke before? And whether doe the Minister and Churchwardens subscribe their names to the end of every page b-eing full?

5. Whether is the said Register Booke laid vp againe, and kept in a sure Chest, vnder three lockes, and three keyes? And who do keep the said keyes?

6. Whether haue you the ten Commandements faire written, and set vp in the East end of your Church, and the Table of the degrees of Matrimony set vp also in your Church?

7. Whether be the wals of your Church whited, and faire written with chosen sentences of holy Scripture?

8. Whether haue ye the Booke of Canons lastly published by his Highnesse authority? And doth your Minister vse to reade the same openly in your Church?

9. Whether be your Parishioners conueniently placed in your Church? And whether doe any contend touching their places? And doe any seruants or youth preuent the Houholders of their seates?

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10 Whether doe any make a common Schoole-house of your Church (by teaching Schoollers there publikely) to the annoyance thereof?

11 Whether is your Churchyard well and sufficiently repaired, fenced, and maintained with wals, railes, hedges, or pales, as hath beene in each place accustomed?

12 Whether haue any brawled, quarrelled, stricken, or laid violence (one vpon another) in Church or Churchyard?

13 Whether haue any built or incroached vpon any part of the Churchyard, without sufficient authority from the Ordinari?

14 Whether haue any annoyed your Churchyard, or the fence thereof, by putting in of cartell, by hanging of cloathes, or by laying there any dust, dung, rubbish, filth, or otherwise?

15 Whether your Chancell (as well for glasing, pauing, and seats, as also for all other reparations) & likewise the buildings belonging to your Parsonage, and Vicarage, Almes-house, and Church-house, be in good and sufficient reprise: Or ruined, wasted, and gone?

16 Whether the same houses, and likewise your Parsonage and Vicarage-houses, be employed to such use and vses as they ought to be, or otherwise vsurped and abused?

17 Whether doe any refuse or delay to pay their Church-duties, or levies rated towards the repaire, or ornaments, or other charges of the Church?

18 Whether haue you in your Church, Chappell, or Church-yard, any Playes, gaming at Bowles, Tennis, or Football, or any other playing: Either any Feasts, Church-Ales, Temporall Courts, Leetes, Musters, or any other prophanre vseage there? and by whom?

19 Whether haue you in your Church, a speciall Booke, for strange Preachers to write their names into, with the day, and their authority? As touching such in empresse, which is to be had and take

Concerning Ministers and Preachers of
Gods holy Word.

1 Whether your Parson, Vicar or Curate, bee an incontinent person, or doe keepe any suspected woman in his house, or be giuen to drunkennesse or idlenesse: A haunter of Tauernes, Alehoules, or suspected places; or one that doth board or lodge in any such place: A Dicer, Carder, Tabler, Sweater, giuen to base or scrupule labor: or otherwise giueth any euill example of life? And whether his apparell be graue and comly, beseeming his function and calling? And whether doth he follow his said function and calling; or what other course of life doth he liue in?

2 Whether doth your Minister say or sing diuine seruice (according to the prescript forme established by his Maiesties authortie) distinctly and reverently, (and that in due time) vpon Sundayes and Holidayes, and their Eues, and in such place of the Church as is fitteſt for the people to heare? And whether doth he obſerue all the orders, rites, and ceremoniies, prescribed in the book of Common Prayer, as well in reading of holy Scripture, as in administration of the Sacraments, without adding, diminishing, or changing the ſame?

3 Whether doth your Minister say, or sing the Letany, in your parish Church, vpon Wednesdaies and Fridaies, causing a Bell to be tolled thereunto? And whether he doth declare to the people openly in the Church, on the Sabbath day, what holidaiies and falting daies be in the weeke following?

4 Whether is your Parson or Vicar resident vpon his Benefice? if not, whether haue you a ſufficient Curate? and whether is hee lawfully admitted to holy orders, and licensed by the Ordinarie vnder his hand and ſeale, to ſerue the cure in that place? and haue yee ſene ſuch licence?

5 Whether doth your Parson, Vicar or Curate, expound any Scripture, or preach: and whether is he thereunto licensed yea or no, and by whom?

6 Whether is your Minister diligent to execute his office, by reading of the holy Scriptures: and if hee be an allowed preacher, (and

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(and hauing no lawfull impediment) doe procure Sermons in his Cure euery moneth? And when there be no Sermons, whether doth he reade one of the Homilies appointed by authority?

7 Whether haue you had (at the least) monethly Sermons this last quarter? and by whom? and doth he obserue the late directions from his Gracious Maiestie for exhorting the people to vnitie, &c?

8 What strangers haue preached in your Church this last halfe yeere: and by whom were they authorized as Preachers? And whether haue they written their names in your booke for that purpose?

9 Whether hath the forme of Commination against impenitent sinners beene read in your Church to the people, by your Minister, according to the booke of Common Prayer?

10 Whether was your accustomed perambulation obserued by your Minister, with the better sort of yo're Parishioners in Rogation weeke last: If not, by whose default was it neglected?

11 Whether hath your Minister married any incontinent persons, before they haue done penance, or procured licence from the Ordinary: and what be their names?

12 Whether your Minister before his Sermon, Lecture, or Homily, doe pray for his Maiestie, giuing him his lawfull title, and iust style: And commend our gracious Queene *Marie*, and the Royall Issue in his prayers to Almighty God? following the forme of prayer prescribed in the 55. Canon?

13 Whether your Minister in time of Diuine Seruice or ministring the Sacraments, doth weare a decent and comly Surplice with sleeves: and vpon it (if he be a Graduate) an hood suitable to his degree in the Vniuersitie?

14 Whether doth he performe his duty, in visiting the sick, and burying of the dead, if the sicknesse be not infectious: As also vsing no frustratory delay to Christen any child according to the forme appointed by the Booke of Common Prayer?

15 Whether doth he keepe a note of euery excommunication, and doe euery sixe moneths openly denounce in his Parish church, every such person of his Parish as doth perseuere in that censure, not seeking to be absolued? And whether is any such person admitted into Church, without a sufficient certificate of his absolution?

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16 Whether doth your Minister vpon euery Sunday and holyday, for halfe an houre before Euen-Song, instruct and examine the children, seruants and youth of your Parish in some part of the Catechisme? And whether doe Parents, Masters, and Dames send their youth therunto? And whether doth the Minister euery Sunday give open warning in the Church to that effect?

17 Whether doth he commonly vpon Sundayes and Holydayes (after the reading of the second Lesson, at Morning and Euening Prayer) admonish the Churchwardens, to note such as (without just cause) doe absent themselues from diuine Seruice?

18 Whether doth your Minister oft admonish and exhort his Parishioners when they be in health to make their Wils, and to set an order for their Temporall goods and lands, according to the rule and direction in that behalfe giuen to the Minister in the Booke of Common Prayer? And whether doth he not in time of sicknesse moue the sicke person, and that earnestly, to liberalitie toward the poore?

Tit. 4.

Concerning the Sabbath, Diuine Seruice, Prayer and Sacraments.

1 Whether haue your people obserued the Sabbath day, in all sobernesse and godly conuersation? Or be there any which haue profaned the same, by playing at Cards, Tables, Football, Dauncing, Bowling, excessive Ringing, immoderate Drinking, or other foolish delight, or vaine pleasure?

2 Whether all and singuler Dwellers and Soiourners within your Parish, doe diligently resort to your Parish Church (with their seruants and children) to Morning and Euening Prayer, vpon euery Sunday and Holiday? And there, with due attention, doe orderly abide during the whole time of Common Prayer, Seruice and Sermon, reuerently behauing themselues, as well inwardly, as also by outward gesture of their bodies, in keeping their heads vncouered, in kneeling, standing, and other decent behauour?

3 Whether haue any rudely behaued themselues in the Church, by walking, talking, laughing, sleeping, or keeping their hats on their heads, in time of Diuine Seruice?

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1 Holiday next after the childe be borne ; without reasonable cause be approued by the Minister ? And further, that (without great cause and necessitie) they baptize not children at home in their houses ?

13 Whether haue any deferred the baptizing of their childe any longer then vntill the next Sabbath or Holiday after the birth there-

14 Whether any childe haue dyed vnbaptized within your Parish : By whose default was that Sacrament not administred ?

15 Whether hath your Minister admitted any to be Godfather or Godmother to any childe at Christening, before such person so undertaking haue received the holy Communion ? And whether he doth vse the Croſſe in Baptisme ?

16 Whether haue you any women, which haue not decently and orderly come to the Church with a Vaile, or other graue attire, ther discerned from the rest of the company (to giue God thankes after childbirthing) giuing the Minister notice thereof before ?

Tit. 5.

Concerning the Parish Clarke and Sexton.

1 Whether is your Parish Clarke sufficient for his place, and of honest conuerſation ? can hee write, reade, and ſing ? is hee diligent in his office, dutifull to your Minister, and no Drunkard ?

2 Whether doth he meddle with any thing aboue his office, as Churching of women, burying of the dead, reading of Prayer or ſuch like ?

3 Whether doth he keepe the Church cleane, and the doores left locked, is any thing lost by his default, and doth he ſuffer exceſſe ringing ?

4 Whether doe any refuse to pay and allow to the Clarke and Sexton, accustomed wages and duties ?

Tit.

4 Whether any (without iust cause) haue departed out of the Church in time of Diuine Seruice, Sermon, or celebration of Baptisme ?

5 Whether euery one in your Parish (being aboue sixtee yeares of age, and of discretion) haue received the holy Communion at your Parish Church, thrice at the least euery yeere (as the ought to doe) and especially, at or about Easter yeerly for once and with such due and humble reverence, as becommeth true Christians ?

6 Whether doth your Minister so often celebrate the Communion, that euery one may receiue thrice in the yeere ? And whether hath he preached, or administered the Communion, or Baptisme in any priuate house, except vpon such occasion as is tolerated by the 71. Canon ?

7 Whether doth he giue publike warning openly in the Church at morning prayer, the Sunday before euery Communion, for better preparing of the Communicants thereunto ?

8 Whether they which intend to be partakers of the holy Communion, doe signifie their names to the Minister (or to the Parish Clarke) according to the rule in that behalfe in the Booke of Common Prayer ?

9 Whether doe the Churchwardens (with the aduice of the Minister) prouide a sufficient quantitie of fine white bread, and also of wholesome wine for the number of the Commuicants, and that to be brought in a faire pot or stoope of pewter or pewter metall ?

10 Whether hath your Minister admitted to the holy Communion, any open notorious euill liuer, adulterer, fornicatour, common Drunkard, periured or malicious person, before they be reconciled by the Ordinary : Or any Churchwardens, which without regard of their oath, haue wilfully omitted to present notorious defects or offences, or hath he put backe any Parishioner from the Communion, of malice, or for any light or fruivolous occasion ?

11 Whether haue you any common resorters to your Church being not of your Parish ? or doe any such receiue the Communion with you ?

12 Whether hath your Minister often admonished the people not to deferre the Baptisme of Infants any longer then the Sunday

Tit. 6.

Concerning Churchwardens and Questmen.

1 Whether be these chosen yeerely in Easter weeke according to the Canon : and whether doe they (at the end of the yeere, or within a moneth after) giue a true account before the Minister and Parishioners, of such money and things as they haue receiued?

2 Whether be they carefull and diligent, to see decency obserued in the Church in time of Common Prayer and administration of the Sacraments : and that every one behaue himselfe orderly and soberly there, without disturbance of the Minister or Preacher : and that they suffer no idle persons to abide in the Churchyard or Porch, during the time of Diuine Seruice, Sermon or Sacrament ?

3 Whether doe the Curchwardens or Questmen euery Sunday and Holiday, looke vnto the seats, and take note of all such as (without iust cause) be absent from Diuine Seruice ?

4 Whether doe they (about the midst of Diuine Seruice) vsually walke forth, and make search for such as are then abroad in the street, Tauerne, Alehouse, or elsewhere ?

5 Whether did your predecessors faithfully present to their Ordinary, from time to time, all defaults and offences (mentioned in these Articles) which chanced in the time of their office ?

6 Whether haue any Churchwarden lost, sold, or detained any ornaments, Bels, or implements of the Church, or any Legacies bequeathed thereunto ?

7 Whether all the Churchwardens and Inquirers doe meet, and conferre together, about the making of their Bill : and then diligently peruse all these Articles with good deliberation ?

8 Whether did you the now Churchwardens, receiue of your Parishioners (by Bill indented) such money and things as were delivered vp by your Predecessors, and belonging to your Church ?

9 Whether haue any bee married in the times wherein mariage is by law restrained, without lawfull licence, viz. from the Saturday next before Aduent Sunday, vntill the 14. of Ianuary : and from the Saturday next before Septuagesima Sunday, vntil the Monday next after Low Sunday : and from the Sunday before the Rogation weeke, vntill Trinity Sunday ?

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Tit. 7.

Concerning Matrimony.

1 Whether haue any married within the degrees of affinity or consanguinity, by the Lawes of God forbidden?

2 Whether haue any persons beene married either secretly in any priuate house, or openly in the Church, without sufficient licence, or Banes thrice published in time of Diuine Seruice, three severall Sundayes or Holy-dayes, before the Congregation? who were present at such Marriage? And what Minister did marry them?

3 Whether be there any couples, which being lawfully married, doe liue asunder without lawfull diuorce: or any diuorced, which (both being aliue) doe marry againe?

4 Whether haue any contracted Matrimony (vpon your knowledge, or by fame) and doe not proceed to the solemnization thereof?

Tit. 8.

Concerning Schoolemasters.

1 Whether haue you in your Parish, any that teach publikely or priuately? is he licensed by the Ordinary of the place vnder his hand and seale?

2 Whether doth your Schoolemaster frequent his Parish Church with his Schollers in time of Common Prayer and Sermons; and instruct them in the Principles of true Religion? And whether doth he teach any children, whose Parents are backward in Religion, and such as suffer not their children to resort to their Parish Church in time of Common Prayer?

3 Whether doth he teach the Grammarter set forth by King Henry the eighth, and continued in the times of King Edward the sixt, and Queene Elizabeth of Noble memory, and none other?

4 Whether doth he (vnder pretence of Catechizing his Schollers) reade any publike Lecture in Divinitie? and who resort thereunto?

5 Whether doth he teach, or is suspected to teach any of his Schollers

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Schollers in Popery, Anabaptisme, Brownisme, superstition, disobeience, or contempt of the true and Christian Religion now established within this Realme ; or to contemne orders Ecclesiasticall ; or to be any way inconformable to the Church of England ?

Tit. 9.

Concerning the Parishioners and Laitie.

1 Whether haue you any, which (to your knowledge, or by common fame) haue committed incest, adultery, or fornication : Either any malicious and vncharitable persons, Bawds, common Drunkards, Vsurers, Brawlers, Slanderers, Swearers, Cursers, Blasphemers, common Scoldes, Ribalds, periured persons, or such like ?

2 Whether haue any conueyed, receiued, or harbour'd any light or lewd women, or any vnlawfully begotten with child, or vehemently suspected thereof, and haue suffered them to depart, before they haue performed penance enjoyned by the Ordinary ?

3 Whether be there any in your Parish which liued incontinently, or any woman vnlawfully begotten with child before their marriage ? Or which be thereof vehemently suspected ?

4 Whether haue any vnreuerently abused your Minister, or laid violent hands vpon him, or otherwise disgraced his Office and Calling, by word or deed ?

5 Whether haue any miscalled or railed vpon any of the Churchwardens, or Questmen, for doing of their duties according to their othes ?

6 Whether doe you know or heare of any, which (without authoritie) doe administer the goods of the dead, or conceale any Testament, or neglect to pay Legacies bequeathed to the Church, or poore, or to the repaire of high-wayes, or to other charitable vses ?

7 Whether haue you any, which (by common fame) vse witchcraft, sorcery, charmes, vnlawfull prayer, or inuocation in Latine or English ? Or any that resort to such for counsell or helpe ?

8 Whether haue any Innekeepers, Alewiues, Victuallers, or Tipplers, receiued, harbour'd, or suffered any person to eate, drinke, stay, or play in their houses in time of Common Prayer, Sermon, or Homily, on Sundayes or Holidayes ? And what persons were so receiued, harbour'd, or suffered ? And haue they set open their shop windows,

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windowes, or sold forth any drinke or viuals at the like time? And haue any of your Parish loytered or beene gaming abroad at the same time?

9 Whether haue any laboured, wrought, or gone to Cart on ~~the~~ Sunday or Holiday? And haue any Artificers or others set open their shop windowes, or vsed their Trade or any Manuall occupation vp. on any of these dayes? And hath any mill beene set to grinde vpon the Sabbath?

You must also present any matter or cause which is a breach of the Ecclesiasticall Law, although it be not here expressed; for better knowledge whereof you are diligently to peruse the Booke of Canons, and you must present any offence expressed in those Canons?

The Conclusiue Aduertisement.

Make your Answer severally to euery Article.

The Minister (who by the Canon hath authority to present) shall informe the Ordinary vnder his hand, of such notorious faults as the swornemen leaue vnpresented: And also shall exhibite the names of those, which being of sufficient yeares, cannot say (or doe neglect to learne) the Lords Prayer, the Articles of Belief, and the ten Commandements in English.

And although it seeme by the Canon, that onely two Bils shall be in the yeere; yet it is lawfull for the Minister alone, or for the sworn Officers, to present as often as occasion requireth.

FINIS.